

# THE CHRISTIAN HERALD.

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[No. 15.]

*Report of the Directors to the twenty-fourth General Meeting of the  
MISSIONARY SOCIETY OF LONDON, May 24, 1818.*

(Concluded.)

## WEST INDIES.

### DEMERARY.

THE accounts received from Mr. Davies, Mr. Elliot, and Mr. Smith, who labour in different parts of this extensive and populous colony, are peculiarly gratifying. Several thousands of the negro slaves, as permitted, in rotation, by their masters, attend on Mr. Davies, at George Town, on Mr. Elliot, on the West Coast, and on Mr. Smith, at Le Resouvenir. These people gladly hear the word, and in many cases, it is believed, with the best effect. We are grieved to find, that the opposers of Missions have defamed our brethren in the public newspapers; on which account they have judged it necessary, in vindication of their character, to appeal to the justice of their country. We are persuaded, however, that their blameless conduct, and the good effects of their instruction on the slaves, will finally prevail against the unhappy prejudices entertained by some of their owners, whose interest, we are confident, would be best promoted by the universal instruction of the negroes.

The congregation at Le Resouvenir, formerly under the care of Mr. Wray, has been much revived and increased. The chapel built by Mr. Post, is now insufficient for those who desire to attend, and a larger, in a more eligible situation, is about to be built; the negroes have offered all the assistance in their power towards its erection. Great attention is paid to catechetical instruction; and the negroes are very diligent in learning the catechism. It is peculiarly pleasing, that those who learn of the Missionaries, take pains to teach others who cannot personally attend; so that the knowledge of divine truth is rapidly and widely extending. Mr. Smith has baptized 70 or more negroes, after due examination, and upon receiving a recommendation from their respective masters, who readily acknowledge the good effect of religious instruction, apparent in their diligence and the improvement of their morals.\*

The success of our brethren in this colony, and the earnest desire generally expressed by the negroes to be instructed, have induced the Directors to determine on sending two more labourers into this promising part of the vineyard, one of whom is to be sta-

\* While some of the masters are apprehensive that the religious instruction of the slaves will prove injurious to their interest, and forbid their attendance, others are fully satisfied that religion will make their slaves more docile and useful. A pleasing instance of this kind is related by Mr. Smith: "There is a slave, of the name of *Gingo*, whose master gives him, as he does many others, *task-work*. When this is appointed, he says, 'Now, *Gingo*, when you have done this, you may go and pray.' *Gingo* replied, "Me glad massa know

tioned at *Mahaica*, where the people have long enjoyed occasional instruction. Mr. Smith says, "the poor slaves bless, and pray for the Directors and friends of the Missionary cause."

#### BERBICE.

The laborious efforts of Mr. Wray, in behalf of the slaves of this colony, promised much usefulness. Many of the slaves on the crown estates, on which he resided for some time, had been taught to read; and not a few of them appeared to have received the truth in the love of it. Many of them had been baptized, and admitted into the visible church of Christ. These estates, however, having been restored about two years ago, by a special convention, to the Dutch Company, to whom they had formerly belonged, Mr. Wray was soon wholly excluded from them by the new managers; and the poor slaves were not only deprived of the benefit of his personal instructions, but the Bibles, hymn books, and other good books he had given them, were forcibly taken away, and all communication with him prohibited.

Since this painful occurrence, Mr. Wray has been engaged in the instruction of a large body of slaves, about 300 in number, who belong to the British government, and reside in the town of New Amsterdam, where they are employed chiefly as mechanicks. In the pursuit of this object, he has hitherto enjoyed the countenance and aid of the British government; and the Directors are led to hope that these will be continued to him. Some very embarrassing and perplexing difficulties, however, have been thrown in his way, by persons on the spot; and, with a view to their removal, he has been induced to visit England. He will shortly return to Berbice, and resume his labours, where Mrs. Wray, during his necessary absence, has continued to instruct, with great assiduity, the young and female part of his congregation. The situation in which Providence has placed him is highly important; for besides the Crown slaves already mentioned, among whom he labours with the direct sanction and encouragement of the British government, his preaching is attended on Sundays by a number of other slaves, by many free people of colour, and even by some whites. Divine service has hitherto been performed by Mr. Wray in a large room; but it is intended that a chapel shall be built for the accommodation of the congregation.

#### TRINIDAD.

Mr. Adam continues in this island, and statedly preaches in the town of Port of Spain, where there are some who attend very seriously; and among whom, during the past year, he has seen some pleasing instances of conversion. The unfounded apprehension of

dat pray do every ting." The death of this valuable slave, who used to lead the singing in the chapel, is much lamented by his sable brethren.

A planter, who complained that one of his slaves was too religious, admitted, however, that "in every other respect he was a good servant, and that he would not sell him for 4,000 guilders," above £400; a sufficient proof that religion had not spoiled him.

danger from the meetings of negro slaves, which prevails in the West Indies, has induced his Excellency the Governor to impose peculiar restrictions upon the labours of the Missionaries in Trinidad, to which Mr. Adam thought it his duty respectfully to object; but the result we have not yet heard.

Mr. Adam meets with more encouragement at a place on the coast, which he frequently visits, where the word appears to make very powerful impressions, and where the planters have proposed to support a preacher. The Directors have therefore acceded to the earnest and repeated request of Mr. Adam, and in February last sent out Mr. Mercer, who was for a time under the instruction of the Rev. Mr. Newton, at Witham.

A few months ago, Mr. Adam, in an excursion into the interior of the island, had an opportunity of paying a visit to a new settlement, consisting of upwards of 600 negroes, who were formerly slaves in North America; but having been taken prisoners in the late war, by the British, were brought to Trinidad, where they were made free, and had land assigned them, which they cultivate for their support, assistance being afforded them until that could be accomplished. These people, some of whom had acquired the knowledge of the gospel in America, now occupy ten or twelve villages, where they maintain, as well as they are able, the worship of God. They are well reported of as quiet, sober, and industrious people. Mr. Adam was greatly delighted with their appearance; and they were highly gratified by his friendly visit, and his preaching among them. He is desirous of establishing schools, and procuring a minister for them.

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### BRITISH NORTH AMERICA.

From the brethren who went to various places in British North America very little has been heard during the past year. Mr. Spratt remains, we believe, at Quebec.

Mr. Smart informs us that he is about to build a chapel in Brockville, and intends to come to England for the purpose of soliciting subscriptions towards the expense of its erection.

Mr. Pigeon, who has resided for some years in Prince Edward Island, has accepted the charge of St. Peter's parish, which is extensive and populous. He expresses his hope that the expense of the Society, in sending him out to that part of the world, and his own labours and hardships, will now be amply rewarded.

Mr. Sabine, who succeeded Mr. Hyde, at St. John's, Newfoundland, is under the necessity of removing to the United States, on account of the inability of the congregation to support his large family, in consequence of those dreadful conflagrations which took place in that town in the commencement of last winter. The Directors, taking into consideration the importance of continuing the ministry of the gospel at St. John's, and the liberal contribution which the congregation afforded some years ago to this Institution, have voted £100 towards the support of another minister.



**IRKOUTSK, IN SIBERIA.***(About 4000 miles east of St. Petersburg.)*

At our last Annual Meeting, Mr. Stallybrass, a Missionary, intended for this distant and important station, had an opportunity of taking leave of the Society, and requesting their prayers for his success. Soon after that day he embarked, with Mrs. S., for St. Petersburg, where they safely arrived; and Mr. S. applied himself with ardour to the acquirement of the Russian language, as well as to the preaching of the word among the English residents, to many of whom, we trust, his ministry was not less useful than acceptable. Many persons being desirous of hearing the gospel, Dr. Paterson has been induced to preach to them; and another minister, who may also promote the Missionary cause, in connection with the Missionaries already sent to Irkoutsk, will soon depart from hence, and reside, at least for a time, at St. Petersburg.

While the Directors were anxiously inquiring for a second Missionary to unite with Mr. Stallybrass in his great undertaking, they were highly gratified by the generous offer of a pious and well established clergyman, the Rev. Cornelius Rahmn, of Gottenburgh, who on the representation of this interesting subject to him by our valuable friend Dr. Paterson, on his return from England to St. Petersburg, and on our earnest invitation, readily relinquished all his respectable connexions and pleasing prospects, to devote himself to the service of Christ among the Heathen. These brethren, having received all possible encouragement and assistance from Dr. Paterson and other friends, and aided by the officers of government at St. Petersburg, left that city on the 3d of January last, and arrived at Moscow on the 15th. His Imperial Majesty having expressed a wish to see them, they had the honour of an interview with the Emperor, who received them most graciously, and conversed with them freely on the object of their journey, which he warmly approved. His Majesty assured them, that every possible facility should be afforded them on their journey, and that his prayers should ascend to God on their behalf. After taking leave of his Excellency Prince Gallitzin, who had promoted their interest with the most friendly and pious ardour, and of his Excellency M. Papoff, who had also been their zealous friend, they proceeded on their journey towards Irkoutsk on the 19th. By a letter which has been received, dated 27th Feb. we have had the satisfaction to learn that Mr. Stallybrass and his companions had, on the preceding day, reached the city of Tobolsk in Siberia.\* They had accomplished

\* From St. Petersburg to Moscow is 530 English miles.

Moscow to Perm	- - - - -	979
Perm to Tobolsk	- - - - -	607
Tobolsk to Tomsk	- - - - -	777
Tomsk to Irkoutsk	- - - - -	1047

Total - - - - 3940

From Irkoutsk to Pekin, in China, about 1,500 miles.



rather more than half their long and arduous journey, and through the preserving care and goodness of their Divine Protector, with much less fatigue and inconvenience than, considering the season of the year in which they travelled, could have been expected. Every thing that human care and kindness could effect, had been done for them by order of the most excellent Emperor of Russia and his Government, and they were received and treated with the utmost respect and attention by persons in authority throughout their route. They were looking forward earnestly to the intended place of their labours, at which, we trust, they have, ere this, arrived.

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#### CALMUCKS.

The Directors have lately granted one hundred pounds, in addition to the three hundred formerly given, in aid of the Moravian Mission to the Calmucks, of the Torgutsk tribe, where the brethren *Schill* and *Huebner*, having now acquired their language, are beginning to preach the gospel; and from whom very agreeable communications, holding out pleasing prospects, have been received.

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#### SEMINARY.

It is with a high degree of satisfaction that the Directors are enabled, by the report of their deputation, who lately visited Gosport,\* to state, that the Seminary under the direction of our venerable brother Dr. Bogue, now assisted by his son Mr. David Bogue, is in a very prosperous state. We transcribe a part of the Report. "Your deputation has great pleasure in reporting the encouraging state of the Missionary Seminary at Gosport. Of the assiduous attention of the respected theological tutor to the formation and improvement of the minds of his pupils, they cannot speak too highly. His mode of lecturing on theological subjects, appears to them peculiarly adapted to impart information, to meet and vanquish objections, to excite talent, and to direct every accession of knowledge to the great purpose of preparing the young men for the arduous employment before them." They speak also in terms of commendation of Mr. David Bogue, of his qualifications for the classical branch of education, and of his useful method of teaching; and they observe, that the superior attention now paid to the languages, promises to be of great advantage to those students who may be required to translate the Holy Scriptures into the language of the heathen.

The Deputation, together with the Tutor, report very favourably also of the students—as to their acquisition of knowledge, the correctness of their doctrinal views, and of their decided piety and devotedness to the work of God.

\* The Deputation consisted of the Rev. Dr. Winter, the Rev. John. Humphrys, and the Rev. George Collison.

There are now nineteen students in the seminary, several of whom will probably soon depart to their various scenes of labour.

It should here be noticed, and with great thankfulness, that some of the students now at the seminary, as well as some who have lately finished their studies there, had accepted the benefit of classical instruction at other academies, before their admission at Gosport; and the Society has lately enjoyed the services of some others, who have already completed their education. They receive it with gratitude, as "a token for good," that the Lord has inclined the hearts of pious young men, whose talents have already been tried and approved, to devote themselves to Missionary labours, and to consecrate to Christ their literary attainments, in order to promote his kingdom among the heathen. And they indulge the hope, that many more, in the various colleges and seminaries of England, Wales, Scotland, and Ireland, will be actuated by the same noble and disinterested motives.

During the past year, the Directors have sent forth into the field of labour ten Missionaries;—Mr. Stallybrass and Mr. Rahmn to Irkoutsk; Mr. Mercer to Trinidad; Messrs. Milton, Fleming, Beighton, and Ince, to Malacca; and Messrs. Bevan and Jones to Madagascar; and Mr. Gyles, as a cultivator, to Otaheite. Eight of these brethren went out married.

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### FUNDS.

The funds of the Missionary Society form a subject which its Directors must ever regard with peculiar earnestness; and its intelligent friends will fully share in their feelings.

In reference to this important topic, the Directors are sensible that they have reason, and they are conscious that they have the best inclination, to express their obligations to the friends of the Society throughout the kingdom, for the liberality which they have always manifested towards it. The propriety of their making this acknowledgment will not be considered, however, as lessening the expediency of their offering some observations on the present state of their funds, and on the relative proportion which they bear to the present and future operations of the Society. The importance of such considerations will indeed be obvious after the Directors have stated, that there is a diminution in the income of the Society, so far as it arises from Annual Subscriptions and other Voluntary Contributions for the year just expired, when compared with that of the preceding year; and a still greater defalcation in the same source of supply, when compared with the proceeds of the year, ending April 1, 1816. That such would be one of the results of the serious distresses which have prevailed during the last two years, through the country at large, it was natural to expect; and it leads the Directors as confidently to look for the return of former abounding liberality, in proportion as the pressure

which has restrained it is removed ; and that the realization of this hope is not of less moment to the progress of the Society's operations, than it is desirable to the feelings of its friends, the following observations will, it is presumed, sufficiently evince.

It was an expectation formed by the founders of the Society, and long cherished by its Directors, and also one which appeared so reasonable that nothing but contradictory experience could have weakened it—that the expenses of our Missionary settlements, and especially of those formed in countries where a considerable population is found, would be merely temporary ; and that a few years would, at least, render the several stations self-supported, if not contributory to the expenses of spreading the Gospel embraced by themselves, among their kindred heathen. Thus, it was presumed, that the Funds, disengaged from the earlier stations, would be applicable to the formation of new ones ; and an unlimited progress in the Society's operations be provided for, without any considerable progressive augmentation of income. But this hope has not been realized in the case of any mission yet undertaken by the Society. On the contrary it is found, not only that the Missionaries derive little or no support from the places in which they reside, but that their claims on the Society augment in proportion as their families enlarge. It may also be observed (as it stands in near relation to the subject) that the families of the Missionaries are occasioning further and very serious demands on the funds of the Society, which are urged upon the Directors with considerable importunity, not merely by various Missionaries abroad, but by their friends at home ; and which, if met, even to a limited extent, will, from the large and increasing number of those to whom they refer, become a heavy and growing charge upon them. These circumstances afford weighty points of consideration to the members of the Society at large ; and they impose upon the Directors the necessity of distinguishing, in their estimates of the expenses and income of the Institution, between those charges which, arising from the missions already established, must be considered as *permanent*, and those which, depending on the undertaking of new missions, may be regarded as *conditional*, or *contingent*. The charges of the first class, while they are peremptory, as having the force of positive engagements, to which all the resources of the Society are pledged, are already of a very great amount ; and they will be augmented every year by each new mission, in which expenses of the latter class are incurred. Indeed, it may be stated, as a point not to be viewed with indifference, that, added to the cost of the education of the Students already engaged, and the charges of management, (which must also be considered of the same class,) the actual amount of this division in the expenditure of the Society, during the last year, amounts to three-fourths of its revenues from ordinary sources. It follows, therefore, that limitations are approaching, and that not slowly, to the extension of the Society's operations, which will ill comport with the enlarged and benevolent hopes and expect-



tations of its members ; or that the reserved funds, which afford solidity to the system, must be progressively absorbed, unless the growing disproportion be checked by a decrease in the expenditure of the existing missions, or by a renewed and progressive advance in the income of the Society. It will be the duty of the Directors to do every thing in their power consistently to economize, as well as enlarge the funds ; but in the latter of these labours, especially, they must chiefly rely, in due dependance on Divine Providence, on the zeal and energy of their Christian brethren through the United Kingdom by whom the Institution has been founded and is supported. And it is in order to show to their constituents in every part of the country, more clearly than they would most probably otherwise apprehend it, the need which really exists, not merely for the continuance, but the augmentation of liberality, that this view of the financial prospects of the Society has been given by the Directors ; judging that, as their close inspection of its affairs causes them to foresee the advancing evil, it is their duty to give timely notice of it to the members at large, in order that, by their zealous efforts in supporting the funds, they may counteract its silent though certain operation.

It is besides proper, on the part of the Directors, not longer to defer placing before the Society at large a view of its financial prospects, inasmuch as mistaken opinions of an existing superfluity have been formed, and objections founded on them have been avowedly urged for the purpose of restricting the liberality of the religious public.

As to the means of effecting the desired end, the Directors cannot but look with earnestness to the increase of Voluntary Associations throughout the country. Experience has proved such Associations to be among the most effective means of replenishing the funds of all institutions of magnitude which have been called into action. Nor is the value of the principle on which they are founded to be estimated by its influence in merely a pecuniary respect, important as that is ; it is of still higher utility, as a source of those feelings of interest in the *object* itself, which are best maintained by a visible relation to the instruments and measures by which that object is promoted. It enlarges the sphere of the privileges of the great Christian community ; it makes a personal co-operation in the measures by which the gospel of Jesus Christ is to be promoted, the happiness and the honour of the many, which, till of late years, were regarded as the exclusive property of the few ; and as it precludes no rank, so it debars no age from that distinction. There is also another ground on which a zealous activity in the formation of Auxiliary Institutions may be pressed on the friends of the Missionary Society ;—that it is necessary, in order to preserve the just proportion between the progress of our Society and that of others following in the same career of Christian philanthropy, whose energy and activity in applying the principle to their respective Institutions, ought not only to be admired, but also imitated.

Leaving with their zealous friends these observations, the Directors beg to assure them, that no inference resulting from them shall induce them to relax in their best endeavours to fulfil, to their greatest extent, the hopes and expectations of the Society, in carrying into effect the plans already formed for new and interesting missions, and in embracing those farther opportunities which the Great Head of the Church may open to them, relying on his continued favour, and the affectionate support of British Christians.

Having recited the proceedings of this Society in the great work of evangelizing the heathen, we cannot refrain from expressing our unfeigned pleasure in witnessing the progress and success of other Societies in our own country, and abroad. We perceive with delight the zeal with which they are animated, the liberality with which they are supported, and the blessed effects which have already attended their labours. The great object which for many ages and generations seemed to be unnoticed, or was thought unattainable, has now taken full possession of the minds of our fellow Christians, of almost all denominations, and we hope will become a kind of national—of universal concern. We cannot, therefore, but indulge the hope, that the glorious season, long predicted, is at hand, when the name of Jesus shall be exalted in every land, and by every tongue.

Whilst the Directors reflect with pleasure on the extent to which the efforts of the Society have been carried, and on the continuance of that efficient support which has been derived from the annual subscribers, from numerous congregations; and the auxiliary societies in town and country, to whom we most thankfully make our acknowledgments, we beg leave to remind our friends, that what has already been achieved bears no proportion, or at most a very small proportion, to the crying necessities of a perishing world, “lying in wickedness.”

The countries in which our Missionaries are now placed, require many additional labourers. India Proper, and India beyond the Ganges, as well as Africa and the West Indies, demand many, many more Missionaries, there being almost every where a disposition to hear the Gospel; while islands and countries yet unattempted by us, Sumatra, Borneo, and Penang; Persia, Tartary, Abyssinia, Egypt, Greece, South America—regions containing hundreds of millions of souls, excite the commiseration and claim the help of British Christians. Let us, therefore, beloved brethren, steadily persist in the course we have commenced; and instead of relaxing our efforts, let us redouble our zeal; let us abound yet more and more in the work of the Lord, for as our labour has not been, so are we confident it will not be, in vain in the Lord.

**METHODIST MISSION IN HAYTI.***From the London Methodist Magazine.**Extract of a Letter from Mr. John Brown, dated Port-au-Prince, March 11, 1818.*

The clear and scriptural manner in which the members of our society speak their experience, would not disgrace persons of their rank in England. Last Monday evening, to a young man who told us he experienced much happiness, I said, suppose I were to ask you this question, you tell me you experience much happiness, but what is the cause thereof, and whence does it proceed, what answer would you give me? He simply replied, "I believe that God has pardoned my sins, for the sake of Jesus Christ." To an elderly woman who professed to be happy, I proposed in substance the same question. She answered, "God has given me to see the greatness of my sins, but he has had mercy on me, and pardoned them, and I believe he will keep me to my life's end." This woman was a slave before the revolution, and has advanced to syllables of three letters in our Sunday School.—Another young man, who for several weeks has spoken satisfactorily of his acceptance with God, told us, that he saw the vanity of worldly things, and was happily delivered from his former entanglements; that he was determined to trample the world under his feet, and to cleave to the service of God unto his latest moment. I said, you certainly have undertaken a very great and important work, what hope have you that you shall be able to accomplish it, and from whence do you expect assistance? he replied, "From God." I select these instances, not as rare, but recent: thank God, we witness such every time we meet. Pierre Bremond, the chanter, whom we have mentioned in former letters, reads his Bible diligently. I cannot help admiring the heavenly wisdom he derives from it. He manifests great zeal in conversing with people on religion, and boldly attacks the two reigning sins of the country, Sabbath-breaking and concubinage. Nor does he fail to bring against them not only the authority of God's word and our sermons, but of the Roman Catholic Church also. Jean Baptiste, a young black man of about twenty-one, also studies his Bible. He has been exposed to persecution, but has hitherto remained unmoved. His occupation, that of a land-measurer, causes him to be much in the country, and in different places; he pleads the cause of religion where he goes, and recently has begun to give a word of exhortation on the estates where he could collect the cultivators.—We have some hopes that in the issue he may prove the forerunner of the Messiah in the desert of the Republic of Hayti. Our prayer books are very much admired: our Hymn books also. Unhappily, four copies of the Holy Bible, printed for the use of the French prisoners in England, are all our store. A young woman begged the loan of one; in five weeks she returned it, having transcribed every verse it contains. I have seen her copy.

On Saturdays and Sundays, the market days, companies of country people, both from the mountain and plain, five or six, or more, in a



company, visit us to converse with us. They show us their crucifixes, rosaries, reliques, &c. and ask our opinion concerning them, (it becomes pretty generally known that we cry down these things,) and some with the utmost simplicity and apparent docility confess their ignorance, and ask us what they should do. This affords us a good opportunity of instructing them, and giving those who can read, religious tracts; and I have observed with pleasure the big tear roll down their sable cheeks, whilst I have been expatiating on the great love of God in sending his Son to save them. What they learn, I believe they do not conceal. Our Saturday evening congregation is generally swelled by a train of country people; and last Sunday I remarked several present both at morning and evening service. A few weeks ago, a man from a retired spot, far up in the mountains, who in case of necessity fills the functions of a priest, in burying the dead, and chanting mass for their departed souls, &c. came to our house, bringing with him a bone crucifix and a roll of papers containing the pictures of his tutelary saints, &c. expressly, as he said, to ask my opinion of them, and to receive instructions. I entered fully into the subject with him, and he promised to relinquish his dumb idols. Saturday gone a week, an old man came from Grand Fond, a long half day's journey, having no other errand to Port-au-Prince, but to see us, and be instructed. He told us that his son having had of us a New Testament and a religious tract, is in the habit of collecting his neighbours together every Friday and Sunday, and reading to them. This old man staid till Monday morning, and attended public service three times. Mons. Pierre Bremond fell in with him at the morning Sabbath School. I had retired to put together a few thoughts for a sermon, and overheard their conversation without interrupting it. Brother P. began with insisting on the necessity of keeping holy the Sabbath. The old man drew from his pocket a crucifix, which he had been in the habit of wearing suspended at his neck, and told him what I had said of it the day before. Mr. P. replied, what I had said was the word of God. He then descanted on the terrific manner in which God announced the law, to Moses, repeated the commandments, in verse, returned to the second, enlarged upon it, and brought it home by showing God's indignation against idolatry, manifested by the punishment inflicted on the children of Israel when they worshipped the golden calf. The conversation lasted, I suppose, half an hour. His animated and natural eloquence, the simplicity in which the Creole spoke, together with the striking manner in which he applied Scripture history, affected me so that I could not refrain from shedding tears, especially when I considered that this advocate for the law of his God has been raised up as a seal to our missionary labours. Whilst he was talking to the old man about his crucifix, a country woman who was listening exclaimed, *Jetez le donc! Jetez le donc! Throw it away! Throw it away!*

The existence of a piece of what I take to be African idolatry, viz. the worship of a serpent, which the Creoles call Couleuvre, is

what I was slow to believe. But from good authority we have been informed that an overlooker of an estate in the mountains where this idolatry was practised, having heard preaching at our house, returned home, demolished his idol, and resolves in future to worship the one only true God.

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### MISSION TO JERUSALEM.

It is with feelings of peculiar pleasure, we learn that the American Board of Commissioners for Foreign Missions, in consequence of late and very interesting intelligence, have just established a mission to Jerusalem, and have appointed Rev. LEVI PARSONS and Mr. PLINY FISK as their missionaries. America has thus commenced the first mission to that city, so dear to the hearts both of Jews and Christians as the city of David, the city in which the first temple was erected for the worship of Jehovah, where the God of Israel gave for many centuries a visible manifestation of his presence; where the living oracles were communicated and preserved, and where almost all the prophets lived, and prophesied, and died; and so much dearer still to the hearts of Christians, as the place where the REDEEMER OF MANKIND published the gospel to a ruined world, and offered up himself a SACRIFICE for their sins; and from which the Apostles went forth proclaiming to the nations of the earth, that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them." It is most proper that such a mission should be begun by the American people. We alone, of all the nations of the earth, can stand up and say, that we have never been engaged in persecuting the Jews. Among us the children of Israel have the same rights and privileges as those of us who are Gentiles. It is here, for the first time since the destruction of Jerusalem, that they have ceased to be an offscouring, and a by-word, and a hissing among the nations. *Boston Recorder.*

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### ONEIDA INDIANS.

*From the Utica (N. Y.) Patriot.*

On Sunday, 13th Sept. the Right Rev. Bishop Hobart visited the Oneida Indians, for the purpose of administering the sacraments and ordinances of the church. On this occasion, the Morning prayer was read in their own language by Mr. Eleazer Williams, a young man of Indian extraction, who has been regularly educated, and who is licensed by the Bishop as the religious instructor of the Indians. The Indians present joined in the services with great solemnity and devotion, and many of them repeated the responses. They were addressed at considerable length by the Bishop, Mr. Williams acting as interpreter; who also interpreted to them the various offices of baptism, confirmation, and the Lord's supper,

which the Bishop administered. Twenty-four children were baptized, 89 Indians, young persons and adults, confirmed, and 24 received the holy communion. None were confirmed but those who had been previously prepared by Mr. Williams, and among the number were several of those called the second Christian party, who about two years since solemnly professed the Christian faith. This renunciation of Paganism was the result of repeated and long continued conferences with Mr. Williams, on the evidences of Scripture, and on the nature of the doctrines and duties of Christianity.

The place of worship being nearly filled by the Indians, the white people were necessarily excluded. But the few who were admitted were much impressed with the solemnity.—The reverence and devotion with which the Indians joined in the confessions, the supplications, and praises of the Liturgy; the solemn attention with which they listened to the instructions and exhortations of the Bishop; the humility and thankfulness, evidenced by their prostration on their knees, and by the tears which flowed down the cheeks of several of them, with which they devoted themselves, in the apostolic “laying on of hands,” to the God who made them, and the Saviour who shed his blood for them, powerfully interested the feelings of all present.

The Oneidas amount to above a thousand souls, and it must afford high pleasure to every benevolent mind, to hear that the labours of Mr. Williams, under the authority of the Protestant Episcopal Church in this State, for the spiritual improvement of his unfortunate countrymen, are thus attended with the divine blessing. We understand that the Bishop is fully satisfied with the piety, the prudence, and the laborious zeal of Mr. W. and with his other qualifications for the instruction of his countrymen.

In the afternoon of the same day the Bishop officiated in the unfinished church which is erecting for the Indians, to a large congregation of white people, who were necessarily excluded from the services of the morning, and administered confirmation. The same ordinance was administered the next day at Manlius, and on the succeeding day at Onondaga Hill, where a new church was consecrated.

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## STATE OF RELIGION IN VERMONT.

*Report of the Committee appointed to take narratives of the state of religion, by the General Convention of Congregational and Presbyterian Ministers in Vermont, at the late session at Peacham, September 8, 1818.*

In tracing the history of the churches, during the last year, it is manifest that God has not forsaken his Zion, though the showers of his grace have not been so copious and extensive as in the year previous.



In the southern part of the State no special revivals of religion have been witnessed, yet, the fruits of former revivals, in some instances, have been considerable.

The churches in *Windham Association* have been enlarged by the accession of about 200 members; about 20 of these have united with the church in Londonderry, which is destitute of a stated pastor. In this Association the churches are generally harmonious and prospering. The members of the Cent Societies amount to 700, the funds of which are mostly appropriated to the support of Foreign Missions.

In *Pawlet Association* the moral state of society is improving, and Charitable Societies are multiplying. A Bible Society has recently been formed in the county of Bennington, with hopeful prospects. Considerable additions have been made to some of the churches in Pawlet Association, mostly fruits of the general revival in the section noticed in our last Report. The churches which have received the principal accessions of numbers, are Tinmouth, Rupert, Peru, and Manchester. The two last mentioned towns have witnessed the displays of divine grace in the conviction and conversion of sinners since the commencement of the present year.

Within the limits of *Orange Association* the churches are harmonious; sectarian influence is declining, and the cause of truth is advancing.

In *Rutland Association* pleasing fruits of the former revivals are visible; a Bible Society has recently been formed; and many are bringing their offerings to promote the various charitable objects which are presented to the Christian public.

A rising attention to religion is noticed in *Royalton Association*, which affords great encouragement to ministerial and Christian fidelity, in labouring for the good of souls, especially among the youth.

From *Addison Association* we learn, that no special revivals exist. The churches are, however, generally increasing in numbers, and pastors have been ordained over the churches in Weybridge, Vergennes, and Charlotte, with hopeful prospects of much good to Zion. The church in Bridport propose to defray the expense of a collegiate education for one young man of hopeful piety, whose object is the ministry. May others go and do likewise.

During the year past about 70 have been added to the church in Cambridge, within the bounds of the *North Western Association*. In the extensive bounds of the *Coos Association*, the General Convention find much to deplore, and much to gladden their hearts. Only three active settled ministers are found in twenty-five churches. In passing up Connecticut river to Canada line, a distance of more than 40 miles, darkness covers the land, and gross darkness the people. Here a missionary scarcely has been seen, and churches are desolate, raising the Macedonian cry to their more favoured brethren. Yet within this Association, God has made the most signal displays of his glorious grace, and caused this wilderness to

bud and blossom as a rose. Revivals have existed, and churches have been formed in the towns of Barton, Glover, Irasburgh, Troy, Westfield, Lyndon, and Wolcott, in which the total number of members is 173. Here, and in various other towns, the labours of missionaries from the Societies in this State, New-Hampshire, and Connecticut, have been signally owned and blessed. The few professed followers of Christ, who have been urged by the increasing expenses of a rising family, or driven by adverse providences, or induced by other causes, to remove from the land of their fathers into these new settlements, have long been sighing and mourning for those religious privileges which they had left, and their cries have entered the ears of the Lord of Sabaoth. Yet these churches, and numerous others, are destitute of stated pastors, and are only occasionally favoured with the dispensation of the word of life. Their importunate applications to the few heralds of the cross, (who occasionally visit them, to preach unto them the unsearchable riches of Christ,) are truly affecting, and the more so, because they far exceed the means of supply. To the church in Walden 24 have been added, to Hardwick 29, and to Greensborough 52. In the latter place, the revival commenced in a Sabbath School, and out of the mouths of babes and sucklings God has perfected praise. The cup of the church in Danville has been mingled with joy and sorrow. As the fruits of the revival mentioned in the report of last year, 51 have been added to the professed followers of the Lamb. Their minister has been dismissed and silenced. This event seemed, for a time, to distract the church, but through the good hand of their God upon them, who brings good out of evil, they are recovering from the shock; and harmony and brotherly love are in a good measure restored. The cloud, which was rising over Peacham, according to the report of last year, has afforded an abundant and refreshing shower, and the church has been strengthened by the addition of 200 members. Here the hearts of fathers have been turned to their children, and the hearts of children to their fathers.

In taking a general view of the state of religion within their bounds, the General Convention find abundant cause to praise the great Head of the church, especially for the success which he hath granted to missionary labours; and although God hath not blessed us with many signal revivals, yet hath he gladdened our hearts by exhibiting other footsteps of his grace. The Convention have, too, thankfully beheld the kind charities of pious females, making their ministers members for life of various benevolent Societies, and an increasing disposition in all to cast something into the Lord's treasury. Sabbath Schools are springing up, in all parts of our State, as the first-fruits of the millennium waving before the Lord. The Monthly Concert of Prayer is attended in most of our churches. We hail, with no common sensations, the rise of the VERMONT JUVENILE MISSIONARY SOCIETY, as a light to cheer and enlighten our dark places.

[*After taking a general view of the state of Religion in the Presbyterian Church in Connecticut, Massachusetts, and New-Hampshire, the Report says :*

In the conclusion, the General Convention unite in ascribing glory to the great Head of the church, for what their eyes have seen and their ears have heard. They have beheld Zion's sons and her daughters from the eldest to the youngest, rising and shaking themselves from the dust and slumbers of ages, and marshalling under the banners of King Jesus, to conquer the world. When the Convention lay their hands on the prophetic page, "Arise, shine, for thy light is come," their hearts swell with the full assurance of hope, while they look to the end. And may this glorious army march forward, and forward, till they shall have conquered the world, and triumphantly entered the city of God. Amen.

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*From the Religious Museum, edited by the Rev. Robert F. N. Smith, of Northumberland. (Pa.)*

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THE PRESBYTERY OF NORTHUMBERLAND—A MISSIONARY SOCIETY.

With great satisfaction we witness the manner in which the Missionary spirit is beginning to display itself in this region of country. We hail it as the harbinger of heavenly blessings, of which we have hitherto had little experience, and hardly a steady conception. Amongst the other efforts which are making, we are particularly happy in being able to announce to our readers that the Presbytery of Northumberland did, at its last meeting, on the 6th inst. unanimously resolve to become a Missionary Society. The first meeting of this Society is to be held at Milton, on Wednesday next, the 21st inst. for the purpose of adopting a constitution for its government. The presbytery enjoined upon the ministerial members to urge upon their respective congregations, the importance of organizing Missionary Associations in aid of this institution. The Presbytery appointed the Rev. John Bryson, the Rev. Robert F. N. Smith, and Dr. George W. Brown, an Elder in Sunbury congregation, a committee to prepare and publish an address, inviting all the members of the Presbyterian, Dutch Reformed, and Associate Reformed churches, in this region, to meet with them at the time and place above specified, that they may unitedly prosecute the great objects of this society.

The following is the Address of the Committee, to which we invite the serious attention of our readers.

*To the members of the Presbyterian, Reformed Dutch, and Associate Reformed Churches.*

**BELOVED BRETHREN,**

You belong to churches of Christ, professing principles which, according to the obvious import of our ecclesiastical standards, are



radically the same. Two of the churches to which you belong hold the same confessions of faith, and catechisms, viz. The Westminster Assembly's. The third, in holding the Heidelberg Catechism, gives evidence that it differs from the others in no important point. We rejoice, in common with our brethren, that the walls of partition are tottering, and will soon fall. We congratulate you, and felicitate ourselves, that our churches have lately given a decisive pledge of future amity, in having projected and organized, under the patronage of their three highest ecclesiastical tribunals, "THE UNITED FOREIGN MISSIONARY SOCIETY," which has recently gone into operation in the city of New-York. The object of that Institution is to proclaim the unsearchable riches of Christ in foreign parts. Their attention will be directed first to the Indian tribes on our own borders; next to the inhabitants in the destitute regions of South America; and afterwards, as occasion may serve, to other parts of the Heathen world.

The Presbytery of Northumberland, deeply and solemnly impressed with a sense of the awful responsibility attaching to Christians in regard to the great work of evangelizing the Heathen, have determined to take decisive measures for satisfying, in this behalf, the obligations imposed upon them by the possession of the gospel. "*Freely ye have received, freely give.*" These words state, at once, the law of our Lord's kingdom, and the reason upon which it is formed. Divine grace has distinguished us from the Heathen, who lie buried in all the ruins of man's unhappy apostacy. Would any of us choose to revert to the state of our fathers, when they were without God, without Christ, and without hope in the world, and to be again enveloped in that dark mantle which enshrouded them? Would we willingly forego those advantages and blessings, which, through the influence of the Christian religion, we now enjoy? Would we exchange situations with the benighted children of nature? Would we give up the *Bible*, that chart of our most distinguished privilege, which publishes to us Jesus Christ, and in him full salvation from Hell to Heaven? Would we relinquish *those sacred institutions and ordinances* through which God the Father, in the boundless plenitude of his grace and mercy, offers himself to our embrace? Would we part with *the cheering, joy-inspiring hope of futurity*, so full of immortality, which the gospel reveals to our faith? If we would not exchange conditions with the Heathen, let us testify a proper sense of our privileges, by seeking to extend them to those who are destitute. Let us commiserate their deplorable state, and give them that religion to which, by the grace of God, we are indebted for all our elevation in civilization, and spiritual comfort, and hope. In the good providence of God, a favourable opportunity is now presented to us for combining our energies in glorifying the name of Jehovah, our covenant God, in advancing the interests of the Redeemer's kingdom upon earth, in promoting the salvation of immortal souls now perishing for lack of knowledge, accessible to our christian enterprise, and having the most impor-

tant claims upon American philanthropy. The Presbytery of Northumberland, at their late meeting, became a *Missionary Society*. One important object which they have in view is, by becoming auxiliary to the Foreign Missionary Society, devoting their funds to its use to a certain extent, to assist in promoting the civilization and instruction in righteousness of our Indian neighbours. That Society being under the patronage of the three churches to which we belong, affords a sufficient guarantee that the funds will be faithfully devoted—that they will not be diverted from their destined object by being applied to subserve any political object whatever, or advance any local, narrow interest of either of the denominations. Missionaries are to be taken indiscriminately from all the three churches; the principal officers in this and all the auxiliary societies will be members of the Board of Managers; and the three highest ecclesiastical tribunals of the churches will have, annually, inspection of their proceedings. Thus there will be important checks to the abuse of power. All the funds received, by *our Society*, from the members of the Dutch Reformed and Associate Reformed churches, together with a competent proportion of those which may be derived from members of the Presbyterian church, will be put at the disposal of that board, for the use of Foreign Missions. If any funds shall be applied to the use of Domestic Missions, they will be exclusively those which shall be obtained from members of *our own body*, unless the others shall at any time specially authorize a part of their contributions to be so directed.

If there be among us others, who, though they do not belong to either of our denominations, may feel disposed to favour our design, we will cheerfully meet them as brethren, gratefully receive their assistance, and punctually and faithfully apply their charity.

We would fain hope that many of our brethren of the German Reformed church, holding the same principles of religion, and enjoying nearly the same form of church government with ourselves, will meet us, and become members of this interesting society.

The society will meet at Milton, on the 3d Wednesday in this month, that is, on the 21st inst. for the purpose of adopting a constitution of government. We cordially, affectionately, and urgently invite the members of the three churches, and all others whose hearts may expand with benevolence towards the heathen, to meet us, at the place and time above specified, and join their charities with ours, and unite their energies with those which we hope to put forth in this great and good cause;—for it is the cause of humanity and the cause of God our Saviour—to whose favour we commend you and our undertaking, and to whom let all ascribe the glory due unto his name! Amen.

JOHN BRYSON,  
ROBERT F. N. SMITH,  
GEORGE W. BROWN.

*Extracts from the First Report of the National Institution for the education of Deaf and Dumb Children of the poor in Ireland, Established May 18, 1816.*

[Continued from page 441.]

In the Seminaries for *Deaf-mutes* in London and Birmingham, children are admitted only between the ages of *nine* and *eleven*. For as the course of their education usually occupies five or six years, that period brings them to the age fit for apprenticeship to useful trades. In the Edinburgh School the age of admission is extended from *nine* to *fourteen*. It may be inquired, perhaps, why the pupils are not taken at an earlier age than is appointed by each of these Institutions; and the solution of the query will be found to involve some of the most interesting circumstances in the mental history of those unfortunate objects.—As the intercourse between the instructor and his pupil presupposes some common media of intelligence, and as visible signs constitute in these cases the only means of communication, it is necessary that the pupil shall have formed for himself some consistent language of this kind, before he can interpret its signification when used by his tutor. Now the language of signs is at once scanty and complex; it is also so fugitive and variable; and although a child may soon learn so much of it as to express his animal wants or daily occupations, yet the step from this infant process to the acquisition of a significant language, for even the general purposes of life, is long and tedious. It is by no means, however, to be inferred, that children of a very early age, are not capable of instruction both at home and at school. Long before the periods above mentioned, they may be enabled to make great advances in perfecting their natural language of gesture, and some progress also in the acquisition of written language. But before the age of *eight* or *nine* years, the rate of their advancement is so extremely slow, and the cost of their maintenance at a public Institution is so nearly the same as that of older children, that their claims must yield in every case to those of the latter, on the obvious principle of diffusing the largest possible measure of benefit with limited means.—Two pupils were admitted to the Dublin School, one at six, the other at five and a half years of age; but they were found too deficient in the intelligence of signs, and too unfixable in attention, to construe their uses. They were therefore transferred, for a time, to the General School, in School street; where they are now learning the mechanical process of writing, and acquiring habits of external discipline. At some future period they will be readmitted to the Deaf and Dumb Institution.

On the other hand, when the Deaf and Dumb have been allowed to exceed a certain age, without instruction or moral discipline, they too often become stupid or untractable; being either soured by disappointments which are to them inexplicable, or wearied with inexpert and abortive efforts, to supply their conscious defects.



Thus, growing into habits of indifference, or uncontrolled animal propensities, they become unfit to be associated with younger children, and are necessarily much less capable of discipline or tuition. Many of them, besides, after adult age, are attached to some trade or employment, which they cannot relinquish. Yet, even in advanced life, they are not to be considered as wholly disqualified for instruction. Much may be effected in this way, by private beneficence, long after the objects have become unfit for admission into a public school.

Among the obstacles which an incipient Institution, like the present, has always had to encounter, is the difficulty of classing the pupils. The parents of the different children, having advanced them, in degress very different from the scale of the respective ages, experience alone can determine, after many changes, the proper order of their classification.

A further embarrassment arises from the universal ignorance and misconception of the pupils, as to the object of their being assembled with strangers, and put to new employments and a new discipline. When fresh pupils are drafted into an established school, the influence of example soon obviates these inconveniences; but the many strange and ludicrous incidents which arose out of the sense of novelty and surprise on the part of the scholars who were assembled in Smithfield, afforded much matter of curious observation.

Most of the children, when first admitted to the school, appeared to be perfectly unconscious of their deficiencies; and expressed wonder and interest, when it was demonstrated to them, that their teachers possessed faculties of hearing and of speech, of which they were destitute. For some time after their admission, the pupils showed great impatience of restraint, and very little power of controlling their irritable passions; having been allowed to run wild at their homes, through mistaken pity or affection, it was inevitable that their sudden conjunction, within the precincts of a school should give occasion to frequent petty irruptions.

These irregularities, however, were not of long continuance in the Dublin School: a few slight punishments, added to an experience of the comforts of order and unity, have rendered the children exemplary in almost every particular which relates to subordination and harmony; and the improvement of their dispositions is marked in the increased cheerfulness, and more uniform pliancy, of their manners. When a new pupil is introduced amongst them, they betray lively emotions of pleasure; and having shaken hands with him, in succession, they seem impatient to acquaint him with the benefit he is about to derive from instruction. Several of the pupils have repeatedly inquired, when a similar school would be opened for females; and earnestly were it to be desired, that the public would sympathize with them in this solicitude to extend the blessings of the Institution to the more defenceless part of the species.

As the *tempers* of most of the children, when first brought to the School, were capricious and prone to irritation, so also their powers of *attention* were in a lamentable degree unfixable. It was difficult to engage them, for even a few minutes, to any one set of objects presented to their senses; and in truth, until some information was conveyed to their minds, of the uses or pleasures of instruction, no durable impressions were made.

The children are all taught to *write*. A few of them had made some progress in this art before admission; and one, in particular, from the Foundling Hospital, could write fluently, though unacquainted with the meaning of the words which he copied. In almost every instance, they have rapidly acquired a free use of their pens. Some, who appear to possess considerable talents for drawing, have begun to learn that useful art, partly on Pestolozzi's system, and partly in the ordinary manner, under the direction of Mr. Pierce, a gentleman eminent in this branch, though not a professor, who has kindly given his assistance to the pupils; and to whom the Committee are pleased to have an opportunity of thus publicly expressing their obligations.

An essential part of the apparatus of instruction in a School of this kind, is a large collection of classified *pictures* of natural and artificial objects. These have been derived from a book published for the use of the London Deaf and Dumb Asylum, and are suspended around the School-room, to familiarize the pupils with the objects they represent, and the names by which they are severally distinguished. Thus, also, the children learn expertness in the interpretation of signs and gestures, which quickens and enlarges their powers of mimic representation, and by improving their common language of dumb show, facilitates and enlivens their mutual intercourse. They all learn the language of the fingers, and can now execute it with much skill, and some of them with surprising rapidity. In arithmetic, their progress has not yet been considerable: many of them, however, can numerate to a high amount, either with actual quantities or with figures, or numeral words; and several can calculate combinations of the smaller numbers in simple addition.

Some of the pupils have also made considerable progress in acquiring the power of producing *articulate* sounds; though less time has hitherto been devoted to this branch of their education than it appears to deserve. It is obvious, that the Deaf and Dumb pupil can learn to articulate, only by observing with his eyes, and tracing with his fingers, the various movements of the several organs of speech, which his teacher exhibits in the act of enunciation. This process is sometimes slow and laborious, and must ever be in some degree defective in the principle of modulation. Yet in spite of the uncouth and dissonant tones produced by the pupil, in his first efforts, it is certain, that an intelligible medium of intercourse is thus placed within his reach, to which he can resort, under circumstances that preclude the use of manual signs.

To the common observer, speech is the most surprising attainment which the Dumb can be made to acquire. Accordingly, its uses, comparatively at least with other objects of intellectual culture, have been sometimes overrated. Yet these prejudices are more nearly allied to truth than those of an opposite kind, which would depreciate the attainment to the level of mere "parrot work." *Infants*, who have the faculty of hearing, are indeed taught to articulate, much in the manner of mocking-birds; but as the Deaf and Dumb are either previously or simultaneously taught the use of written language, the meaning of every word which they pronounce is invariably associated with its utterance. In short, the organs of articulation are used by them, precisely with the same intent as they would otherwise employ gesture, or the language of their pens or fingers.

An objection, apparently of more weight, against the practice of teaching the Deaf and Dumb to articulate, is the length of time which is supposed to be consumed in the process. This however is strictly a relative consideration, and can justly import no more than that higher objects should not be sacrificed to the mere cultivation of speech. According to the experience of the Committee in the Dublin School, it would appear, that considerable progress may be made by the pupils in this art, without sensibly interfering with other pursuits. The children themselves, let it be remarked, take peculiar pleasure in this part of their instruction; it obviously supplies one of their most painful deficiencies, and serves to raise them nearer to a level with the rest of their fellow creatures. They are frequently overheard, when alone, repeating the lessons which they had just learned from their master; and the less advanced often eagerly inquire, when they shall be able to speak as well as the senior pupils.—It is also found, that speech, by augmenting the sensible associations between words and things, serves to fix and facilitate the general acquisition of knowledge; and as an improved medium of intercourse with those around them, especially with such as are not perfectly familiar with their language of signs, no greater proof of its value can be given, than, that the pupils themselves seldom fail to use the vocal terms with which they are acquainted, in preference to any kind of significant or arbitrary sign.

The following general plan of tuition is adopted in the School. Five hours in the day are employed at lessons: the boys are divided into five classes, and are placed in as many distinct seats. Each of these classes is provided with a different lesson; either in the several parts of language, or in arithmetic or articulation. At the end of each hour, the classes change their seats, so that all in rotation perform the several exercises, without wearying their attention upon any one of them.

Monitors are employed in the Dublin School, on a plan somewhat different from that which is usually adopted. Each boy is appointed monitor of the class next below his own, in weekly rotation, without selection or competition for the post. Thus all have



the benefit of the reciprocal exercises of learning and teaching, of direction and submission; which, while it inculcates habits of order, tends to fix their acquirements, and to improve their inventive ingenuity; and neither the differences of natural talent, nor the more invidious distinctions of rivalry, are permitted to interfere with these important objects.

With respect to Punishments and Rewards, the principles so admirably unfolded by Pestalozzi are adhered to, as far as possible. It has been an object of studious care, to cultivate the tempers and moral habits of the pupils, as an important part of Christian education. The masters, therefore, have used much diligence to exclude the strife and envy of competition, to obviate the discouragements of failure, and to repress the triumph of *comparative* success. They have endeavoured, at least, to lead the pupils to a relish for knowledge, and a love of industry, for the sake of the benefits they intrinsically afford. On the same principles, all parade and exhibition are prohibited; and strangers visiting the School, if they have a real taste for simple and ingenuous manners, will be cautious of tainting these artless children with idle sentiments of vanity or display.

The Committee, having experienced many obstacles to the formation of this School, in the reserve practised at some other Institutions of a similar kind, decided, at the suggestion of the Secretary, that every part of the process of instruction, both in its methods and results, shall be open to observation and inquiry. Nothing is concealed, even from casual visitors; a book is provided, with a sincere desire and an earnest request, that every person may record in its pages, without hesitation, either criticisms on what he may witness in the order and economy of the School, or hints for improving the methods of instruction.

Hitherto a very small School for *boys* only has been attempted. But the *female sex* presents claims to the public regard not less urgent and affecting. In the present state of the funds of the Charity, this latter object is entirely out of reach. But as a good subject never despairs of the prosperity of the commonwealth, so the founders of this Establishment are not discouraged in their anticipations of eventual success, on a scale adequate to the general wants of the country.

The most desirable scheme, if it could be effected, would probably be this; to establish jointly, in the same institution, a *day school*, a *boarding school*, and a *work shop*; so that the profits of the latter, and the contingent contributions of certain pupils to the former, might serve, in a great measure, to the permanent maintenance of the establishment. In order to this arrangement, however, a fund must be raised, for the purchase of a suitable house, either in some public part of Dublin, or perhaps more advantageously in the suburbs; together with a stock of materials and implements of employment. The nicer kinds of cabinet work, watch making, jewellery, designing, and engraving, are admirably executed by Deaf and

Dumb workmen, whose organs of sight and touch become, from habit, exquisitely cultivated. As compositors of the press also, they have often distinguished themselves by their alacrity and precision; and a printing-office, established under such auspices, would at all times, it may be hoped, command the patronage of other Charitable Institutions; and according to its intrinsic merits, extend its claims to general business.

Many curious anecdotes might be cited, to show both the natural and improved capacities of the children now educating in the National School. But these pages have already exceeded their just limits. One incident, however, relating to Thomas Collins, (the boy already mentioned,) may be briefly told, as likely to interest those readers at least who have a sympathy for his misfortunes. Being one evening present where some gentlemen, who had been kind to him, were engaged in a conversation that seemed to interest them deeply, he watched the changing expression of their countenances with the most minute and anxious attention, as if endeavouring to catch some knowledge of what seemed to afford them so much entertainment, and striving, as it were, to burst the bonds which withheld him from the social circle. He repeatedly asked, by signs, to be informed what was the source of their obvious gratification; but the subject of the conversation being beyond the range of his attainments at that time, he could receive no answer fitted to satisfy his curiosity. Finding all his little efforts to participate in their pleasure fruitless, and productive only of disappointment, the poor child at last turned away his head, with a countenance expressive of the deepest regret and dejection, and almost bursting into tears, he said, "*Deaf and Dumb is bad, is bad.*"

That every humane breast will feel the force of the simple and pathetic exclamation, must not be doubted. Miserable, indeed, is the present state of those who are cut off from communion with their fellow creatures, and suffered to remain so, without the helping hand of benevolence to rescue them from their forlorn condition. If voluntary degradation be pitiable, how much more affecting is the calamity of those whom natural impediments have excluded from the commonest blessing, the social atmosphere, as it were, of life. But the charge of insensibility to the misfortunes of these objects, which has so long rested as a cloud over the benevolent character of the Irish nation, is now likely to be dispersed. A general interest seems to be awakening towards the indigent Deaf and Dumb of this island, which, it is hoped, will shortly, by accelerating the advancement of this important work of charity, serve to redeem the time which has been lost. Let not our neighbours in England and Scotland, nor any other civilized nation, have reason to reproach our supineness; let not the eye of Providence any longer witness the tardy fulfilment of this obvious but long neglected Christian duty!!!

*The first Annual Report of the Ladies' Branch of the Liverpool Auxiliary Bible Society; for 1818.*

THE COMMITTEE of the LIVERPOOL AUXILIARY BIBLE SOCIETY having announced, in their Sixth Report, that the LIVERPOOL LADIES' AUXILIARY SOCIETY was formed on the 25th of March, in the last year, for the purpose of distributing the Scriptures amongst the poor of the town and neighbourhood, and of accompanying that distribution with such a minute investigation into the wants of the inhabitants as had been beyond the reach of gentlemen engaged in the numerous avocations of active life, it now becomes the duty of the Ladies' Committee to present their subscribers with a brief narrative of its proceedings.

Anxious to lose no time in executing the important commission intrusted to them, your Committee, then consisting of twenty-four members, immediately solicited the aid of such ladies as were willing to act as a Sub-committee, in canvassing small portions of the town. Sixty-four ladies offered their assistance, and were accepted. Each engaged to ascertain the want of Bibles and Testaments in a small district near her own habitation; to supply it, according to the circumstances of the individuals, by collecting their weekly contributions for the purchase of Bibles and Testaments, either at the cost, or at reduced prices; and to forward, monthly, to the Committee the sums thus received, together with a statement of her proceedings, and of the circumstances of such persons as appeared suitable objects for gifts. In these labours it was the privilege of several of your Committee to participate; and, previous to the close of the year, about 500 persons entered their names as subscribers for Bibles, and about 200 as free contributors.\* One hundred and fifty-eight Bibles and 113 Testaments were thus purchased by subscribers of small sums; 22 Testaments were lent to the sick, and 2 Bi-

\* Amongst these were the girls in the Caledonian and Friends' schools. The former subscribed £3 3s, the latter £4 8s 5½d, claiming the amount in Bibles, first to supply themselves, then such of their school-fellows as could not procure them. Upon inquiry why one of the girls in the Caledonian school was behind her class in religious knowledge, the fact was ascertained, that she was the only girl in the school whose parents were destitute of the Bible. May we hope the day is not distant when, through the medium of the Bible Society, the children in all our schools, private as well as public, shall be equally well provided? In the report of the Everton Ladies' Bible Association, the following pleasing circumstances are stated:—"In Bootle we found only ten out of fifty-four families destitute of Bibles, and traced this general diffusion of the sacred volume to the attendance of most of the children at the neighbouring charity schools." A man, who lived in Bootle, being asked if he had a Bible, replied, "he thanked God he had." It was soon perceived, from the manner in which he expressed himself, that he duly appreciated its value. He acknowledged, with gratitude, that, through the medium of that blessed book, which his children had received at the charity school, they had not only learnt the way of salvation themselves, but had taught him also. His Bible being small, he subscribed for a large one; adding, that, when he had paid for it, he hoped to contribute something as a free subscriber.



bles and 33 Testaments given to necessitous and deserving persons. In the weekly welcome which accompanied the little offerings of the subscribers, and the gratification expressed by them when the books became their property, a powerful stimulus was found to the exertions of the collector, who, however, had often to regret her inability to extend them further, especially when solicited by the poor, "just to come where they lived," and while others, from a distance, brought their money, and begged to be taken on the list.\* These efforts were confined to the east side of the town, where about one-third of the poor were reported by the collectors to be destitute of the holy scriptures, and, in many cases, without a wish to possess them. A great proportion of these were unable to read: a few were, however, induced to learn; and thirteen of these poor women are now perusing the testaments with which they have furnished themselves. The deficiency in the more populous part of the town, adjoining the docks, was not ascertained; but the further the collectors advanced in the work, the more they were convinced of its urgent necessity, and of their inability to perform it. The funds of the Society being inadequate to the demands for Bibles and Testaments, even at reduced prices, your Committee were obliged to refuse several applications for grants to persons in indigent circumstances; but a seasonable donation of Bibles and Testaments, to the amount of £5, intended for the temporary supply of such persons as were unable to purchase, prevented the inconvenience which this circumstance would otherwise have occasioned. New difficulties were, however, continually arising, which called for new and untried expedients; and the benevolent designs of the institution were frequently impeded by that want of system which your Committee felt themselves incompetent to supply. With a view to remedy this de-

\* A woman, who gave her name as a free contributor last May, has since been, for some months, in the Infirmary. When the collectors called lately at her house, she immediately, without solicitation, paid for three quarters of the preceding year.

The following note was addressed to one of the Collectors, by a poor man, who had purchased a large Bible at a reduced price.

"MOST GENEROUS YOUNG LADY,

"I desire to return you my most humble thanks for the treasure which you have put into our possession; a treasure which we have long desired; but, as our family increased upon us, and we had some disappointments, we could not purchase one to suit my wife, as her eyes were weak; but this suits her very well; and I hope you will meet with a reward due to you for your encouragement. I trust, in time, it will make us richer than any other treasure you could have bestowed upon us, and I shall ever think myself obligated to you.

"I am your humble servant. J. L."

A poor woman, who had before purchased a Bible by paying a small sum every week, said to the collector, on receiving a ticket which certified she had paid for a second, "I wish, Ma'am, you would put my name again in your book for a third Bible; because I have three children, and I wish to leave each of them one as a legacy. I am very poor, but if I were ever so rich, I could leave them nothing more valuable."

fect, and to extend the benefits of the undertaking as widely as possible, they solicited the assistance of CHARLES STOKES DUDLEY, Esq. who was at that time forming Bible associations in the midland counties, upon the Southwark plan, strongly recommended for adoption by the Parent Committee, and whose experience eminently fitted him for a counsellor at such a crisis.

On the 26th of December, 1817, a general meeting, for the reorganization of the Society, was held, pursuant to public notice, in the Music-hall, which was numerous and respectably attended. After an interesting detail of the successful exertions of the British and Foreign Bible Society, Mr. Dudley specified the nature and beneficial effects of Bible Associations, in enabling the poor to supply themselves with the sacred scriptures. The plan recommended by the Parent Society was unanimously decided upon for the government of the Associations in connexion with the Society, and ten were accordingly formed in the course of the following week; seven of them within the town, and the other three embracing the townships and villages of Toxtethpark, Harrington, Edge-hill, Mount Vernon, Everton, Kirkdale, Walton, Bootle, and Derby. The boundaries of each Association were distinctly traced; the mode of operation explained and approved; and many ladies, resident upon the spot, were induced, by a knowledge of the happy effects produced in other places, to volunteer their services in behalf of the Associations. Each Association was provided with a treasurer and three secretaries, who are appointed, by the constitution of the auxiliary, members of that committee, and, with the addition of any other member acting as collector in the association, form a district committee for its superintendence. A report is by them presented at the monthly meeting of your Committee, stating the proceedings of the past month, the actual state of the district, the number of collectors, subscribers, &c. and any interesting facts or observations which have fallen under their notice. By this plan the harmony and co-operation of every branch of your Society are maintained, the experience gained in any point is circulated for the benefit of others, and a correct estimate is formed of the whole. The abstract of the District Committee's first three monthly reports, which will be given in the appendix, affords a clear evidence how well the plan is adapted to the accomplishment of those important designs which the Liverpool Auxiliary Society had, for a long season, ardently, but ineffectually, pursued. The great variety there must necessarily be in the local circumstances which effect these reports, gives an interest to each, which renders selection difficult; but the following extract appeals to the benevolence of all who are concerned in advancing the welfare of our poorer neighbours. "Through a large proportion of this district, every house contains several families, most of them very poor. We have yet only been able to ascertain the state of twelve of our forty-five smaller districts; in these twelve, 635 families have been visited, 241 of which are destitute of any part of the Holy Scriptures, and 195 persons cannot read."

As subscriptions from servants are solicited only through the medium of their mistresses, your Committee earnestly and respectfully entreat the ladies of Liverpool and its vicinity to co-operate with them in supplying their domestics with the sacred volume, by which they are effectually taught that obedience and faithful performance of their duty which will make them invaluable to their employers. Twenty-two pounds for Bibles have been raised by this class of contributors.

Whilst your Committee feel grateful for many proofs of kindness and valuable assistance they have received in various ways, they consider their warmest acknowledgments due to the collectors, for the zeal and activity with which they have come forward in the cause. Under the Divine blessing, they have been chiefly the means of bringing the institution to its present state of prosperity, and it is upon a continuance of their prudent and active exertions that it must still principally depend. In the course of the succeeding year, it is hoped, their numbers will be greatly increased. To those who have entered upon this highly honourable, because highly useful work, the Committee say, be steadfast and immovable; and as the duty you have undertaken enjoins a strict adherence to the rules of the associations, let each one endeavour to act upon them in the spirit of that book which she is recommending to others; and, confining her attention to the simple yet comprehensive object of the Society, "to disseminate the holy Scriptures without note or comment," by gentleness and propriety of conduct, be herself a "living epistle of Christ, known and read" by the most illiterate.

Thus have your Committee been led, by a way which they knew not, to the prospect of an extensive field of usefulness expanding before them. Did they believe they had engaged in this important work in their own strength, well might they now shrink from its awful responsibility, as affecting the temporal and eternal happiness of many; but they proceed in humble dependance upon his almighty aid, who, to display the sovereignty of his power, is sometimes pleased to select the weakest instruments for the accomplishment of his greatest designs.

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*Speech of* **LIEUTENANT-COLONEL BURGESS,** *at the Liverpool Bible Meeting, April 8th, 1818.*

**MR. CHAIRMAN,**

Having been requested to submit a motion for the consideration of this meeting, I am desirous to prefix a few observations in relation to the great Society we are assembled to support.

I have had the honour to be a member of the British and Foreign Bible Society from its earliest commencement, and therefore remember those happy and peaceful days when all sects and parties were united in its support, when there was but one sentiment entertained concerning it, and when, from the warm encouragement afforded to it by such Prelates as a Porteus, a Barrington, and many other firm



friends of the Church of England, not the smallest doubt was entertained that it was likely to be prejudicial to the interest of that Church. In short, I remember, before Dr. Wordsworth first threw down his gauntlet, and provoked that war of words that has since ensued and produced such unexpected effects—I say unexpected, and, I believe I might add, undesired, effects in the minds of the enemies of this Society, because, to my certain knowledge, the public opposition to the Bible Society has materially added to its funds. If I recollect right, this was somewhere about the year eleven; and at that period I had the honour to be a principal instrument in forming an auxiliary society in a very distant county (Cornwall.) The proposition was not, at first, opposed, but it was received rather coolly, and we, who had the management of the preparatory measures, would have gladly consented to fix the receipt of the auxiliary society for the first year at £300; but it happily occurred for us, that a few Clergymen had read Dr. Wordsworth's book, and imbibed his sentiments, which they retailed, in four or five anonymous letters, in the Cornwall Gazette. This completely answered our purpose; for it provoked inquiry, and thereby provided for us friends numerous and unexpected.

We considered each of those anonymous letters to have been worth to us at least £100; for, when we came to make up our sum total, we found, to our great astonishment and joy, that it amounted to £910.

But the war against the Bible Society still continued, and book after book appeared, intended to show that the Institution was of a nature and tendency calculated to overthrow both the Church and State. Being sincerely attached to both, I thought it my duty to read these books carefully, and to consider maturely their arguments; because, had their assertions been true, no consideration whatever would have induced me to have continued my support of the Bible Society. But I soon clearly ascertained, that their arguments were grounded in fallacy, in needless fear, and, above all, in a narrowness of view. I found, for instance, their argument fallacious in supposing, that the circulation of the Bible can possibly injure the interests of a Church that rests its pretensions to be a Church wholly upon the Bible. I found also, that a groundless fear had been entertained, that a combination of all Christians, to support Christianity in its purity, was likely to be injurious to any particular branch of that Christianity; which appeared to me to be about as reasonable as to suppose, that the general health of an individual was likely to be prejudicial to his heart, or any other particular member of his body. It strikes me, that it requires but a little exercise of reason to see, that, if the whole prospers, the separate parts cannot be doing very badly. And this leads me to the point upon which I wish more particularly to insist, namely, the very limited view of the subject which appears to have been taken by the opponents of the Bible Society, who, it is with much concern I am obliged to remark, are only to be found (generally speaking) amongst the Clergy of the Church of England; and, whilst all other Protestant Confessions in Europe and

America have united with the Greek Church in a cordial support of the Bible Society, they alone have thought it advisable to identify themselves, in a certain way, with the Pope and sacred College at Rome in opposing it.

Sir, we are bound, in Christian charity, to believe that the Clergymen of the Church of England, who oppose the Bible Society, are sincere and conscientious in their opposition; but it does not result from thence, that the people of that Church are obliged to follow them in any erroneous opinions they may happen to draw. For instance: if they were to insist upon it that two and two make five, I am not aware of any authority for our subscribing to their calculation. If, therefore, it can be shown, that the view they have taken of the Bible Society is radically wrong, we are at liberty, I presume, to reject the inference that might be drawn from such a view. Now, it strikes me, that the view they have taken of the Bible Society is too narrow. They have considered it only in reference to the Church of England; whereas they ought to consider it as it regards the Church of Christ in the whole world, which our beautiful Liturgy denominates "the holy Catholic Church." They have, unhappily, considered, that, if the former flourish, no matter what becomes of the latter. But I am persuaded this respectable meeting cannot bring themselves to this conclusion.

I am aware where I am, and I am sure that I might as well attempt to persuade you, that, if the coasting trade only flourished, foreign commerce might safely be neglected. But the prosperity of the two things are intimately united together, so that, if the latter increases, the former is sure to increase with it. And so it is in the case before us: the more the Christian Church at large flourishes, the more will the Church of England, and every other separate Church and denomination, that is truly scriptural, flourish with it. But then the argument is, that this Bible should not be suffered to go forth without the accompaniment of the English Liturgy. This certainly all good Churchmen would desire; but how is it to be done? What are the arguments that will induce the learned and pious Church on the other side of the Tweed to receive our Liturgy? Is it to be expected, that the Protestant Churches of Sweden and Denmark, of Holland and Germany, and of the United States of America, will subscribe to the articles of the Church of England, and accept her formularies? Is it to be thought, that the ancient and venerable Church of the immense Russian empire, which received its Liturgy immediately from the Greek fathers, should come over, with all its Patriarchs, Archbishops, and Archimandrites, and do homage to the Archbishop of Canterbury? Or will the innumerable tribes of India, for whose use the Bible has been lately translated into so many languages, promise not to receive them without the English Liturgy, although, as yet, it has been only translated into one of those languages? The thing is impossible; and therefore but one alternative remains, which is, to encourage the circulation of the

Bible in such a manner as circumstances will admit of, namely, without note, comment, or accompaniment; or not to circulate it at all, further than within the kingdoms of England and Ireland, dominion of Wales, and town of Berwick-upon-Tweed.

But I feel persuaded that this liberal and enlightened assembly will not consent to limit the sphere of operation for the British and Foreign Bible Society to so narrow a compass. Gentlemen who have been accustomed, like many in this room, to traffic with all Europe, and all Africa, and all America, and who, of late, have extended their speculations to the most distant shores of Asia; and who, if Lord Erskine's fabulous *Armata* could be realized, would, no doubt, extend them to some neighbouring planet, will not, I am sure, cordially concur in any measure that would have a tendency to confine either their own operations or those of the Bible Society to the narrow limits I have alluded to. They will claim the whole world as the proper sphere for both. But, in that case, the boundaries which separate countries and different sects and parties from each other will insensibly disappear; and, in proportion as the enlightened mind soars above those distinctions, the more minute and indistinct they will seem. The interests of the county of Lancaster, (great as they are in themselves,) and of the Church of England, (great as they confessedly are in themselves,) will be lost in the general prosperity of the British empire, and in the more extensive enlargement of the Church of the Living God.

Notwithstanding all these reasonings, which appear to my mind conclusive in favour of the Bible Society, I am bound to admit, that a great and formidable opposition is now making against it. The design has been formed, and the wish has been cherished, if it has not been in words expressed, that the British and Foreign Bible Society, which is the glory of the British empire, which has distributed more than two millions of copies of the Holy Scriptures, which has translated them, in whole or in part, into sixty-six different languages, and which has evidently been the means of forming the Bible Societies which, in Russia, Prussia, Denmark, Sweden, Germany, America, and India, are endeavouring to place a Bible in the hand of every human being upon the face of the whole globe—may be destroyed and perish; and vast are the efforts, the underhand efforts, which have been long making to produce this result. The very idea of it is dreadful; but, blessed be God, the design will not succeed. The work is evidently his own; and he has said, that no weapon formed against his cause shall prosper. But, as he makes use of instruments to accomplish his gracious purposes, he will, I doubt not, continue to the Society the support of a large part of the Established Clergy, and of the independent Laity of England, who, recollecting at what a dear rate their forefathers purchased an exemption from Papal infallibility, will not readily surrender their opinions to any other infallibility whatever; but will reserve to themselves the right of examining the pretensions the Society has to their protection, upon fair, open, liberal, and unprejudiced grounds, and grant to it such



continued aid and assistance as they may deem it worthy of. In addition to this, the Society will not fail to have the warm support and countenance of the British Ladies. In fact, they possess it already; of which no greater proof can be offered than the extraordinary exertions lately made by the Ladies of Liverpool in favour of the Bible Society; efforts that were no less noble and generous than they were opportune and well-timed. You know what happened, in December last, at Bath, when that pious Prelate, the Bishop of Gloucester, was so dreadfully and unnecessarily outraged by his inferior in the Church: which outrage was but a prelude to, and a ramification of certain other open and violent attacks which were made in London and elsewhere upon the Bible and Church Missionary Societies. I will not say that those attacks produced any real fear in the minds of the friends of those institutions, but they undoubtedly produced some serious apprehensions, which were not of the most pleasant nature. Under those circumstances, the news of what had been so kindly and generously, and affectionately, and zealously done for the Bible Society by the Ladies of Liverpool, produced the most cheering and exhilarating effects; strengthened the hands of the Committee, and encouraged them to go forward in the cause, trusting in God.\* As a permanent member of the Parent Committee, I think it a duty and a privilege to offer to those Ladies our grateful acknowledgments and thanks; but I must not say too much upon this head, because our enemies charge us with flattering the Ladies, even by those few words which sometimes appear at the foot of our advertisements for public meetings. "N. B. Seats will be provided for the Ladies." But, though I may not flatter, I may encourage; yet even this I will not do in any language of my own, preferring to select the encouragement from that blessed book we are endeavouring to circulate. I am not uninformed of the labour and fatigue which the individuals who undertook the arduous office of Collectors for the Ladies' Association cheerfully supported, nor am I wholly unacquainted with the unkind and uncharitable repulses which they had sometimes to encounter. To the Ladies at large, and to the individuals I allude to in particular, I would, therefore, say, in language which you heard last Sunday, out of our most excellent Liturgy: "This is thank worthy, if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him who judgeth righteously."

\* The Ladies' Bible Society, at Liverpool, consists of about sixteen different associations, having upwards of four hundred female collectors, the whole under the management of a committee of sixty ladies.